[redacted]

Must Remain in
Transcription Room

M 2155

Music/ Lunch

Westtown/Barn

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MUSIC

MR. NYLAND: So, where will I begin? It is not so much how will I begin, that I--I--in general I know. But what will I say first because there are a few things that I would like to--to mention. And to judge by their importance, to say the most important one first or even last, I don't think I know how to measure them. They're quite different in concept.

You see, two people will get married tomorrow. You know who they are. What is the meaning of it for them? And what is it for us? They belong to us. They have been with us for quite some time and Work plays a very important part in their lives. They are a little strange about this marriage, which can be understood I think. But I don't want to pay attention to that because the fact remains, they love each other. And they want to try to make a unit for the purpose of accomplishing more in their lives, thinking that if they would not get married they would have to do it by themselves. The fact of marriage means that I dedicate my life. I become and I wish to become a partner in everything that can happen to two people, without having a chance really to give up. To continue until actually, as they say in that phrase, until death would part them. To be very honest about such an attempt, that one wants

to find out through difficulties and suffering, and whatever may be in store for them, and whatever length of life they will be able to lead and whatever results may be of that kind of marriage for them, they're honest about that attempt. And that is very very good because it is a serious attempt. You see it is not a question of just living together; it's a question of entering into each other's life, of wanting to find out what is the value of each other, and to see to what extent that then can be augmented so that what one hasn't got the other might have, and that the totality of that kind of joining will become much more of a unit.

You see, for a person when he is by himself he can also become a unit because he has in him the Law of Three. And in order to develop the three different centers into three different entities in respect to whatever Work might mean for a person, is of course a possibility. One is many times quite alone in such an attempt. But it is very useful if, during such wish to Work, someone else is there who really cares for the possible growth of the other, and that of course is reversely the same way. It is connecting then at different levels of a development of any one of such centers to see if something could be produced which could resemble unity, or at least the attempt, and the wish for an understanding, and the wish definitely for an emotional unity of an agreement in which gradually of course that what is physical takes on its particular place in relation to the two, whatever may be adjustments that have to be made. That what is most important for a marriage is the possibility of growth where such growth is still possible. And when the second center or the third center - an emotional one or an intellectual one - are not as yet fully enough developed, that then together with an aim that one has for oneself to become one - and on that road perhaps being alone or at least not so easily understood by others - in a relationship of that kind, there is a possibility of more understanding and, because of that, much more giving, wishing

and helping. And for that reason it's very good.

But you see the question is how long will it last? One does not think about that when you get married. One says, this is for me and I don't want anything else. There should, in marriage, not be any arrière pensée, not withholding of thoughts, definitely not withholding of feelings. It is yes, and it is yes all along the line with a firm understanding that sometimes it may not be easy to say yes. And at the same time it may be required, and maybe such yes may only come later after one has overcome obstacles that might be in the way.

You see I want to mention this because I say there has been a little bit awkwardness about it. It should not be considered like that. Those who can go tomorrow, go, wish for them even what you would wish for yourself, but always keep in mind that that what you wish is really like a replica of the wish for yourself in your own growth; and if that, in your own growth, is possible to do it with someone else, then you can understand even better what it is to get married; and to wish for each other that kind of understanding which sometimes is not possible to express in words. I would like all of us to drink to their future. Totally, as a group, we wish them well in whatever attempts they will try to make.

To Jean and Mike. (Toast)

Now I want to say something of an--really quite different nature. You see many things have happened in the last two or three weeks. It culminated perhaps a little more when we had guests, the other day, who came. They were from the olden days, as it were, of Gurdjieff. And in showing them around and walking with them and talking about sometimes what had happened before, and also what is at the present and what we have been trying to do for the last four or five years, and seeing certain accomplishments - but at the same time also realizing quite well how difficult it is to maintain even that what we

have begun - and that this kind of affair, this kind of undertaking, of wanting to give oneself to a particular aim, does require a great deal of effort; and at times quite definitely one must sacrifice certain things for such an aim if the aim actually is higher than one is for oneself and one's own aim.

The aim of a group should really be worth more than an individual aim, but one will never find the aim of a group unless there is an individual aim. And it was brought home to me - thinking about that very much, about what we have done and what we are planning to do - how difficult it is really to know what the plans can be and should be. Because we think many times that we know, and we have ideas of how it--what could come, or what ought to come, what we think about and what we are interested in, and how we start to define gradually what should be the future, And of course it is quite right that one thinks about what will happen because you see it will - (and) at some time as far as I'm concerned end, and preparations sometimes are also necessary. But quite definitely requirements for the constant maintenance of what we are interested in, in trying to be quite honest and not to make a fool of oneself makes me realize that every once in a while the aim may be just a little too high for the particular period in which we live or, perhaps, I happen to live.

I've thought about this a great deal for the--as I say, for the last two or three weeks because I must consider my health. Of course I'm not young and, although I'm still full of fire - at times at least - I also must consider the health of my body and what is required for this body to continue on Earth, for the purpose of the possible further development of a mind or an--an emotional center. And so we, in June, planned a trip in September. If I would say at the present time what I would do, I would not plan it. I've had enough experience with myself and knowledge of my own health at certain times to know when I should take care, and I intend to take care because I think that is at the present time more important than a trip. And therefore I have decided that we

will postpone this trip perhaps until next Spring. We will see what happens during the winter. That what is important for me is first to take care of my body, that it will function again a little better and more normal, because at the present time it is a little bit out of skelter probably - it's not entirely in equilibrium - and it does require attention, conservation of energy; and many different reasons perhaps in addition to what I now happen to think about. And particularly even if we have planned it, it was our plan, and to some extent events come without our knowledge, and when they do come they have to be acknowledged even if they are not our own and even are--if they are contrary to what we would wish. And although the wish can remain, the final result sometimes has to be that the wish should remain as a wish, and that we as yet cannot consume it, or that it cannot be crystallized in a little bit of a form which we now had planned - and of course I was extremely interested in. And for that reason I personally am quite sorry. I call it a postponement because I believe honestly it is that, and if we can do it in the next Spring, well so much the better.

How it will strike you all, it is probably very personal. I know that there are many difficulties for the different people, either to accumulate enough money; or to have a car that will run; or being responsible for an activity and not being able really to leave it alone, to close it up for a little while and running the risk that certain things will go down very much; or for other kind of personal reasons why persons cannot really make it even if they wished, that perhaps under the circumstances, some of you may be relieved. And others, those who are new, perhaps who would liked to have gone on a trip now, well, when they are new and young there is still in store the possibility of another one. So it is not that serious. And for those who are a little bit more neutral they can take it, it does not matter. They have had disappointments before; we can overcome that. After all, what is really the difference? To visit people? To have a little vacation? To go to different groups and have

a little vacation? To go to different groups and have another kind of a meeting - mostly probably consisting of the group themselves? Of course it would be very lovely to be in Santa Fé and stay there a little, or the West Coast, and to put up our--our tents on the Land. We can perhaps do that again, some other time.

So for the time being, in order to be quite clear about that and not leave any particular misunderstanding, I think it's better that I have decided now to forego the pleasures, or the non-pleasures, of a trip and concentrate simply on what we have been doing and continue in August with September in the best way we can, preparing for the winter. It is probably right for me, Dr. Reiger being away already in August, and then for me to be away in September it would be a--quite a long time. It's not only my eyes, it is my general condition, and I've indicated that once in a while, that I want to be a little more quiet or restful and that I was a little bit too tired too soon, which is maybe a sign of old age but, whatever it may be, it is something that I have to pay attention to.

So I hope you don't mind. We will continue as much as we can with Work; that is with meetings and talks, also listening to cassettes, reporting. We will continue to try to cement relationships. I hope we can talk several times still about essentialities of Work, of ideas - sometimes called ideas and sometimes called concepts of Gurdjieff. Whatever was in his brain may be his idea, whatever flowed through him may be a concept and maybe it's better if we call it that way, indicating that, after all, Gurdjieff was also a channel through which certain things could flow and reach us in a particular kind of a form which he may have given to it, but which still contain essential qualities as principles, which were the truth throughout all ages and which can be discovered in a variety of different aspects of esoteric knowledge and secret philosophies. We must continue to talk about such things because we are still apt to forget, and we do not remember so easily anymore even sometimes

certain things that we have talked about one or two years ago.

I listened again to that tape where we happened to talk about the tree and the branches and the fruits, indicating what is the purpose of activities. And I was struck by it, that it was clear and that really we have forgotten many times such essential principles that are inherent in our attempts to Work together, and to have such activities for definite purposes. It is useful for many I'm quite certain, to listen to it again like some of you have done already, but those who are more concerned in direct activity affair. I think it is necessary for others to understand why they exist and why we do what we do. The more pity it is then when people wish to Work and still gradually disappear and walk towards the horizon and get out of sight. I feel very sad about that because they try to hang on with one foot and they really don't belong entirely - they know it - but they don't know as yet how to place themselves within a certain possibility of really cooperation. And it may be extremely difficult for them to do it on account of their personalities, or whatever other reasons there may be; at the same time they do not profit by what could be made available. Why don't they profit? Because they don't trust. It's very simple. They don't like to believe that we talk about truthful matters because sometimes they think that they know themselves, what is the truth for themselves; and they cannot stand that something else might be formulated a little differently. And instead of trying to find out what is the principle for all truth regardless of the form in which it is expressed, they already close up much too soon, holding on to what they wish to re--believe in, or in whatever way--whichever way they want to formulate it.

And it is so entirely wrong because many ways--in many ways truth can be formulated in so many different kind of words, with so different nuances and timbres of a voice, in such great variety of possibilities of the usage of words and sentences, and in the emotions which are represented sometimes with the words, sometimes in between the lines, of the intentions of people we somet--

which sometimes are not so well formulated and at the same time well-meant, so that it does require much more openness than one person by himself is capable of. And one must admit that, that each person has a certain quality for himself and of course is limited in the ability to receive something else which is a little different. But if that's the case, you look for that what really could correspond to that what you already know, and what you yourself understand as a principle for your life. And when that is there and there is an agreement, then of course the manifestation can be understood much better, and it would enable a person to be much more open, and not to be afraid to show what his real feelings and his real thoughts are.

This question of openness all the time comes up because whatever you think and whatever you feel, and in whichever way you try to indicate the principles of Work on yourself - and of course logically on yourself - that you have a right to think the way you wish to think about them. But in order to come to a realization of what is an ultimate truth, or at least that what could apply to many people, if we would want to say what is the truth that really could become objective, you cannot be by yourself because it's only a very small part of the possibility even of expressing any kind of--that is truthful, and you forget you need other people to augment it. It is very necessary that one understands that kind of a cooperation between people because no one can do it by themselves. Within yourself you can reach a very definite height, but there is a period in one's life when one becomes dependent on others and where one actually voluntarily will want to include others - particularly those with whom one has disagreements - in order to verify for oneself what is really within and corresponding to that what are the principles of someone else. And it may be quite some period, certain length of time that is necessary to go through these different variations of expressions with others, until finally you have reached a certain limit of the kind of knowledge that is available to you and can be absorbed by yourself. At such a time

you're entitled to become--to live as it were, in solitude.

Then I think the real struggle starts for a person because then he has to utilize what he knows, what he has accomplished for himself, in whichever way his Work has given him the possibility of certain other things starting to exist; but in order to make them more pure, and to make them really useful for his own life - if we consider that life to have an end as an harmonious man or a conscious and conscientious person, thenthe real struggle starts for himself to adjust the three different centers, which may have started out to become small bodies, to help them to grow up, and to become more mature - each center to become a mature body, and particularly the emotional one which has been started and already in many ways has had a certain direction which may have been the wrong direction. With the mind it becomes easier because it is more free, and all kind of possibilities of directions are still available to a mind which starts to think. But it is the real thought that is necessary and that has to be acquired only gradually. The real emotion has to be acquired also, but it has to be separated from a great deal of what we call now unconscious emotions or feelings. And to be able to separate them, it is necessary to separate such feelings from the expressions of the body, and that is the biggest task for the formation of a Kesdjanian body.

You see, when we talk about 'I', what is really meant by this 'I'? We say, in my fantasy, in my imagination, I wished something to exist that could be of help to me. Of course it is not so difficult to have something that does not exist and still that one has belief in it. Because we do that so many times: we have an idea that doesn't exist but we have belief in the possibility of its existence. Any kind of projection in the future of course doesn't exist, but we want to make it and we believe that it can be made. Any kind of invention - particularly when it is a new one or a new application - always means that as yet it is only in my brain, but it is not as yet finished because it is only a thought. And in order to believe in an 'I' as existing, but not as yet in

a concrete form, is nothing unusual. And so I simply say this 'I' that is there, that I wish and I hope for, I would like to endow with particular properties, one of which is a strict observation of what is pure intellect - a recording of facts only - and the other is an extreme benevolence, based on an understanding of the state in which I am when I am under observation by such an 'I'.

The question then remains, if I start to think about an 'I' and what it is and what is the content, I would simply say that what I think it is, the 'I' is never that. I cannot in my thoughts think about an 'I' as having something that I can conceive of. You see all I can - I hope that an 'I' could exist which could function, but I cannot think about how it ought to be, so it is quite useless to see what the content would be because the content is not mine. The content comes from some other place. Because I wish to go to that place, I want to have that content come, as it were, closer to me so that then I could talk to it, or at least it could talk to me. If I conceive of God existing in the universe, or in heaven or in space, or in time, and I have to give Him definitions of spacelessness and timelessness, and being endless; or that I give the attributes of the omnipresent and so forth - what we call the three omni's - for the properties of such a kind of a, call it creature, personality, that won't do, but some kind of an entity, of that what is High, All High, God. Whatever that now may be, I keep on thinking about what it ought to be, and sometimes I go into a little detail of poe--poe--poetry and try to describe the streets of heaven or the angels singing and having harps and so forth. All of that is very lovely, but it cannot of course--it cannot stand really the scrutiny of any kind of science. But at the same time I want this kind of a thing that I call 'I' to be used as a working hypothesis, without knowing if it could go over into any axiomatic form. Because axiom - an axiom for me is a law which cannot change anymore, by which I am bound and by which everybody else is bound; and my 'I' is as yet not to be bound--not to be binding

for anyone else, it's only for myself.

What really this 'I' represents as content, understanding then that that what is the form in which I would like this 'I' to be, I simply say that that what is the entity and having a content which is not my own, but for which I pray that it could be there in some way of an objective kind - I use that word to indicate that I don't want anything of my subjective nature even to defile it. I want it to be objective in its own nature, and it is not the ordinary nature of Mother Nature we know about. It is something of God that I wished, not knowing what to ask for, hoping that He will know what He should give if I beg Him to fill my 'I', after I have tried to create a suitable kind of a form.

You see this concept that then exists, that what this 'I' does - what it so-called observes and why it can observe, why it can be impartial in observation, why in that concept of an 'I' existing - some quality must exist which is timeless because my mind cannot interfere with that what is an awareness. And knowing that my mind only thinks and cannot be aware, I have trouble even having a concept for me as a working hypothesis. And only by means of gradually accumulating information which I believe is more and more truthful or more and more objective, can gradually become this concept of 'I' more real to me. It has reality; it is there when I wish it to be created. It doesn't matter if I say that it is there but I don't see it; I wished it to be there all the time. And if I talk about the content--the content of an 'I', I must of course say that it exists, that it exists everywhere and always. It must be somewhere in spacelessness. It must be somewhere where this kind of spiritual energy happens to be if, for me, God has a concept also as being a spiritual Father. And this quantity of that kind of energy totally existing, used on Earth for the filling of one's inner life, comes from certain spheres in space on which then perhaps - again using that term - the Holy Father in heaven directs it to be sent to me, my 'I', if I beg for that in prayer.

It becomes quite an individual affair of course, and it is qui--quite something that only can belong to me because someone else can ask for a similar thing. How is it connected now? Because that what is my 'I', and particularly when I talk about the qualities of being impartial and understanding what is a concept of a moment when we use the term simultea--simult--simultaneity, or if I say it is benevolent that I want to indicate love for me, consideration and understanding, and wishing for me really the best that is available, from the standpoint sub spatia eternitatus - coming from Above in eternity - then of course I look at this quite different, because where does that kind of property come from and how is it fed?

The totality of all such energies existing, somewhere in the universe, is called upon to give part to us - if we wish - for one's 'I', hoping that then it could become like a personal Messenger from Above telling us the truth about ourselves and our bondage. And that the contact with that what is in total spacelessness existing is through individual 'I's of different people, who are honestly striving to use this 'I' for the purpose of becoming more perfect, or to Work for their inner--for their inner life development. The contact that is made, coming from a person through his 'I' towards Above - and leaving that at the present time simply as Above, away from Earth in any event, and not determining where it is - makes contact with the totality of such quality of energy. Each 'I' of each person has the possibility of that contact, because it is a messenger which has become personalized; and the contact is then in the totality of such general principled knowledge.

A person's aim is to reach, you might say, that height, to fly towards it and to develop on the way towards it by his own efforts the possibility of a further development within himself, whatever there is available for his emotional or for his intellectual center; to form if he can during such a flight his Kesdjanian body, and his conscious body - his Soul. It happens during Work, when one Works, that one at times flies away and at times has

a contact; and it happens sometimes during Work of different people who then at that time, reaching the same kind of Endlessness somewhere, reach an aim which is identical in principle; and because of that they have a contact between their 'I's on this Earth. You see it is never direct; it's always indirect. The time needed for reaching such spacelessness is necessary to lose oneself completely.

When an aim is established for a person wishing to grow up, he has to lose gradually everything that was his own. He has to lose his own life as it were - particularly whatever is represented by his body, because after all he will have to give it up anyhow; he cannot take it with him. And it is very good to learn in a certain school of life of how to deal with that kind of a problem, so that gradually one loosens oneself up from that what is now still so demanding, and of course at times has to chastised a little bit. But in any event, whatever may happen, when a person wishes to Work and starts to understand what is the function of this body, and ultimately comes to the conclusion that it has a right for existence and only--and only in the sense of being a servant to those two higher bodies - which are gradually and could be developed and will be developed by the constant attempts for wanting to Work on oneself - that then when a place for such a body is found, then there is more possibility for the others to develop in the direction they ought to go because there is no interference anymore of the physical body.

I talk now of course about a very, very long time of constant application. It is extremely difficult to lose oneself, to really become free from that what one is as manifestation, and not to have any particular desire. Because if everything could be the same from an eternal standpoint, then the manifestations of one's mechanicality are all alike; and a human being is equal to another human being like a slug is very similar to another slug. And even if they are considered little parts and units - or drops in a bucket, or just like little

kernels of sand spread all over the Earth each human being being an entity - the totality of life on Earth as mankind indicates, represented by man - not by animals or by plants but as man - seeing then that that what is the totality of a body of mankind on this Earth, it is the first requirement for a person to understand his life on Earth in the sense that he belongs to that, and becomes a contributory factor to Mother Nature for her desire to have mankind serve her, so that she in turn, when she has a servant, can grow out of her own state of being identified with man as we are now, like we are identified with Nature.

This is the process that gradually will take place. It is not a question of time; it's a question of insight because such realizations can come sometimes all of a sudden, without any particular pre-knowledge, pre-conception, without any kind of preparation even. It depends on the condition in which a person is regarding his own freedom. When the problem of Karma is presented to a person, he must know that he must do something about it in order to solve that problem, because if he does not do it and he gets away on Earth by not considering it, he will face it again. It is the same in ordinary life. If you are fearful in certain ways, you will be fearful with anybody really, because you are afraid of not speaking up, since you have very little within yourself on which you can rest while you speak. The necessity for a development for a man is really starting with that kind of an aim, seeing that he as a unit belongs to a totality of mankind, and perhaps even has a responsibility for that. (All right, Bill.) (Turning of cassette)

But you see it is a great thing to see it first, but it is much more difficult to live in accordance with it because we have our own world; ourselves, our personality is like a little world and we don't want to have any interference with any other kind of a world. We don't want to come in contact with it or be consumed by it. We are in fear, living in fear, for our own existence and whenever there is danger, we try to avoid it because we wish to live as long as we can. If that is the reason, we should live only as long

we are still connected with the body and with our wish for the body. When that wish has stopped, when there is an equalization of everything existing as having the same value, when there is a totality of an acceptance of oneself in all manifestations, there is no further use for the body itself, because one does not expect anything more. And the only way then that the body can justify its continued existence on this Earth is by submitting to two higher laws. One is represented by the wish for conscience to exist and to serve as guidance; the other is the wish for consciousness to have light on that what one ought to do and how one should grow up.

The first one, the conscience, has to furnish the energy in order to propel us on the road, you might say, towards infinity. The second one does require even more than that. It has to become a Soul which can live independently of everything that now exists on the Earth. At what point that happens no one will know and when--even when one dies, one does not know what will take place after. Even not wishing to think about it, it still remains as a possibility that one ought to. And sometimes thinking about death, and the possibility of that of course definitely happening some time, is useful to see what is available now; and that what is now available, if it is used to the best efficiency or the best way in which this kind of gift which is given to each person, if it is used for a definite purpose which has--which makes sense, which which has a reasoning with it, which justifies its existence.

Work on oneself seen from that aspect, or rather, this kind of perspective for oneself why is this 'I' then functioning the way it ought to and the way I ask it to function, it becomes quite clear that a man is--in his unconscious state does not really know very much, that he can make all kind of plans but that usually that what takes place even on the level of Mother Nature... Here we have a beautiful forest in Big Sur and what happens because of the stupidity of one little fellow? And there go 4, 5, 6,000 acres up in flames. And we say what a pity. Do we realize what has taken place in the Phillipine

Islands with the floods? And now the fear for cholera? You don't conceive of such things unless you have been a little close to it once in a while; and even then your memory does not serve you well enough because the memory also equalizes.

You see, what is necessary for a person is to have a few facts which become completely indelible, which are registered in his memory, his memory being close to a function of an 'I' when an 'I' is situated in the brain, giving then this memory certain facts which always will remain absolute as long as such a person remains on Earth; and serving for the purpose of not having time efface a memory. Because when a memory has facts in it which do not deteriorate, then that memory is functioning timelessly. And this is really one of the reasons of trying to understand what is meant by this timelessness, this not being subject to any duration of time. We say it in ordinary terms, that if time could return to its point of origin, it would contain all the potentialities that are there, and also the actualities could be understood as a reality. When at the end of one's life one sees on the threshhold of going over into a spiritual existence, sometimes one's whole life is unfolded into one point al--most likely just a moment in which then the total length of time as a life is simply reduced to that one point, but within this point everything still exists.

The different levels of existences, macrocosmically, microcosmically, and electronically - if you want to call it that way - molecularly, or in accordance with atoms and different nuclei - all of that are of the same principle, but for them all their time-length and their space is different. And if one continues to reduce them to a point, the totality of everything that could become apparent in a macrocomos and is still there is the microcosmos, still will exist in the point of origin of existence of that what is real life. Telescoping we call it - an octave telescoped in which all the notes are simply combined. If you take a ray of white light in the spectrum, white light contains all such colors. If you want to divide them by means

of a prism you can use them separately, but the totality is still white light. And that means that in white light, even if there are colors, it has changed over into something of an entirely different quality.

The question of objectivity can only un--be understood by seeing how this 'I' must have a different kind of quality. And therefore it's one more reason why we cannot say what is going to happen by just thinking about it. We remain pragmatic in our attempts to Work by using a working hypothesis which gradually accumulates facts, more and more of a data-kind which are going to connect with each other and will not contradict. If ultimately such facts - the totality of all kinds of experiences for a man - are then combined; that is for which each person as a personality, within the limitations of his total experiences possible for him, always will yield results which are not contradictory but can fit into the law, then the working hypothesis becomes axiomatic. An axiom is separated from a working hypothesis by means of what I would like to call a quantum of objectivity. It will change over into that at a certain point without one's knowledge, when the totality of oneself has developed sufficiently to give a vehicle for that what is a new content in one's life, when it is acquired by means of Working on oneself. When that will happen is not a question for each man to decide; it will be decided for him but he should be ready when it is decided.

And one hopes that in one's life, there are enough opportunities of that kind which point constantly to the necessity of remaining serious about one's life. And in trying to find what is the value of that, one returns all the time to the simplicity of such applications about which I talked last Thursday, of early in the morning having a freedom already which is unconsciously allowed to a man, that he then will be able to foresee maybe his day, but from the standpoint of an understanding early in the morning in which he has reached more freedom. And if at that time he can devote more time to the possibility of his inner life and the development, it will stay with him during the day. And

And it is that kind of a level, that niveau, where a man should start from when he wakes up physically, and then hopes that God could be with him during the day. There is no reason to hope that God will help you unless you start.

Whenever anything ought to be done in this life, first try to give an example without criticizing someone else first. That can come afterwards and even then it is not criticism; it is only a comparison of what you already know by your own experience, with that what is the experience of someone else. And a definite possibility exists that the consideration of the level of a person - the level of his being - that one level is lower than another as exemplified by the manifestations of such a man. But you see how necessary it is to be sensitive about what is really the motivating force of a manifestation, because one does not know very much - not about oneself, and neither about someone else. And the only way one can really start to know is if an 'I' could contact another 'I', via what I call this sphere which is Above. Because at that point there is very little discrimination anymore. All our manifestations and the different ways of motivating them, the way we feel and go in different directions, everything becoming more and more superficial as they expand, the way a mind starts to function with the accumulation of so many data which have no particular value but just occupy some place - all of that is completely reduced and does not even exist in that kind of a form when you consider a combination of 'I'.

Why, you might say, what will they talk about? Of course, they don't talk. Such 'I's don't express themselves in the way we are familiar with, in a subjective manner. They have communion; that is there is fusion possible, which of course can exist without any words. There is a yielding possible, there is a yearning possibility, there is a realization of a wish to continue to grow which is independent on subjectivity. There is a wish for recognition--recognition of that what is higher which is a form of prayer without words. If one starts to define the properties of that kind of 'I' and could see it in someone else - that is, if one could become aware of the existence - that would be a joining

of an aim completely separated from an aim in ordinary life, and in which then such aim and the pursuit of an aim in ordinary life becomes simply secondary, or is subjugated to that what is a higher aim of the existence of man in understanding his place in mankind as a whole.

It is difficult to strive for that. At the same time it is a beautiful thought, because if you actually could believe in the possibility of such existence of Souls - sometimes we say, almost jokingly, Soul-mates - there is of course that possibility of existence as a Soul, which then could communicate with each other in the form belonging to that sphere. But I still talk about just a little higher level that the 'I' could be a representation of the three bodies, being full-grown and having joined together, forming an entity which, compared to that where it came from, is like a product in reference to raw materials.

We come back time and time again to the necessity of seeing one's life as it is and the wish to Work. To see if in that kind of process gradually that what we could hold onto proves to be an actual anchor that gives one solidity - the necessity of the realization that within oneself something must grow up on which one could stand, and from where one could see the rest of the world. So that if the rest of the world - either near or far away, starts to affect you, and impressions reach you - that then there is a possibility of such impressions to be placed properly or to--stopped at the proper place and not allowed to enter, when there is a sign that it is not right for such impressions to contaminate you. But it only can be done by the firm belief, and afterwards the firm assurance within a person, that he knows that he has understanding; that he is filled with feelings which belong to an emotional state of his essence, and that in reality his life is like the totality of all things existing, and that his being is only the form temporarily assigned to contain his life. That ultimately he believes that his freedom can be near, not knowing the time when it will come, but that he wishes in his lifetime to prepare as much as he can for the possibility of such an event happening to him.

This question of insight, the question of wishing that to become more predominant in oneself, the question of being able to turn one's 'I' within oneself, and to realize that that what is oneself within is not spoiled as much as yet as the surface, temporarily will give that kind of relief. And with that kind of peace of one's mind within one's heart, one will be able to start on a journey of manifesting in accordance with different laws of existence, in which Mother Nature is simply acknowledged as having brought us to this point, in which the Kesdjanian body becomes a vehicle to lead to the Soul, like a scaffold is needed for the building of a house of different proportions and different height quality than that what we are engaged in in ordinary life and which has been given to us. The realization of potentialities is sometimes so conducive to an aim that the motivation is almost next door, with the wish to do something about a possible evolution of such two higher centers, and the utilization of material for the further building of that kind of a structure.

We will talk more about these kind of concepts, maybe in different aspects or lights or different perspectives. All the time remember there's only one royal road: to become simple and to reduce your thoughts and your feelings to practically nothing so as not to interfere, because of their unconsciousness, in your attempt at becoming a conscious and a conscientious man. And to use then such moments to the best of your knowledge in conditions which you must make as simple as you can, hoping for that kind of conduciveness to exist almost as a matter of course, so that you will not Work or not make an attempt unless you have gone through that kind of preparation, and that you have towards Work the proper attitude of religion.

To Gurdjieff.

SUNDAY LUNCH

MR. NYLAND: Less than twelve hours have now passed since we decided not to

go on the trip, and I think that by this time not only have you made your adjustments, but I think you probably feel very happy about it. Of course if you feel happy it adds to a responsibility to make September doubly good. And for me it is a feeling as if we have gained another month. There is so much that we have to do still and surely before winter, and it was already grudgingly that for four weeks or so we would be out of it.

But the main thing is really that is we continue now with the same kind of attempt that we have made in July and now in August, that it is so much more profit to us to use September now - beautiful month as it is, beautiful to go on a trip but also beautiful to work here - in preparation for winter. Because I start to get worried about the winter time, and the lot of engines and heating apparatuses and all the rest, the insulation problems and the leaks in the roofs, and I think there is a great deal that we have to do, not only our own work here but for each person individually in their home. And we have to revise probably some of the plans. They are a little different of course. And it is quite interesting how soon one can adjust oneself to it. For me perhaps it is also a little burden taken off my shoulders. It has been a little heavy as a responsibility for so many people who would go. When David said, asking how many will there be, he said, "Oh well." I said, "Probably seventy." "Oh no," he said, " at least a hundred." Then my heart sank a little bit further down.

So all of that is now clear, and I hope we can continue to do with--to do the few things that we set out to do, particularly regarding either the printing or the weaving. Whatever we can do we have to put up, I think, Robert, one building at least, up the hill, and which one it will be I do not know. I'm not so sure that, for the printing, it is a good place to be up the hill. It's not primarily a craft, and maybe it is necessary to find a suitable place somewhere in Warwick. But about that I would like to talk with John or some of the others who have knowledge about what might be advisable for them. The weaving itself, I think, requires quite a bit of space. Jewelry of course can be in a

much smaller--can be confined. But we have to talk about such things if we can, and come to a conclusion, and utilize lumber that we have from different barns and so forth, to see if we can put it up in the best way, and cheap in the sense of materials, and not cheap in the sense of making it less aesthetic, and serviceable.

What we need is cooperation among the activities and among the different people of the group. I talk about that many times because I see often that we don't cooperate enough, that you really could do more in exchanges. And maybe a great deal happens without my knowledge. I hope it does, that really people start to get an attitude of belonging to something that we really want to do, and that you will derive from that a taste.

What is the taste that one has when one is artistically inclined? You see, you make a product and you see it clear in your head, sometimes by intuition you feel it, you want to work towards it. It is something very lovely already. It doesn't exist but it does exist in some way or other, and you work towards it, and your hands become dexterous and you put two and two together and gradually something evolves. And during that time, living in expectation for it, there is a taste already of what will be the beauty or that what you want to accomplish. It is a physical taste. It is something that really arouses or stimulates your saliva. You see what it is with the child--children for instance, when they anticipate something that is lovely and they are going on a picnic, or there is a fine meal or a piece of cake they love, their mouth starts to water. It is very much that same way. Of course for children, when there is something of an ordinary physical nature, it is not the same as comparing it with an artistic quality of an emotional or even intellectual kind. But the reaction on the body is very much the same, and all during the period of working on that you are intent, and you have the taste in your mouth of something that is going to be beautiful. This is cooperation with that what you wish to do. It belongs to you entirely when you are the producer.

Cooperation between people is very much the same. It can create a taste in your mouth, with the wish that you want to work together with someone else who has a similar idea and similar attitude as you have towards wishing to accomplish something. I do not know if you ever have experienced that. Most likely you have. When there is a group of people who work together and then accomplish something that, by themselves, they could not do, but with the aid of the others and each person interested in it, something is produced in you, usually you say well-being. But if you try to analyze it, you will see that there is a heightened state, partly of your blood circulation, and partly of these kind of physiological things that take place in the body and give you a stimulus. And it is as if you can taste it. This is what I mean by cooperation among ourselves actually to reach that kind of a state. From there you will have a stimulus, inspiration; you derive it from the aspiration of the different people with whom you work, and it gradually translates into your--into yourself, into something so solid, and so phenomenal that you really do not know it, until again and again you taste it.

The same process happens when a work of art is shown to others; it is in reverse. The product then produces the taste in a person, and they do not know what is meant because they cannot define what is the aesthetic value of that what they see. But they have in the presence of it a recognition of something beautiful. And again it produces then, in the onlooker, a sense for themselves as if they are in the presence of something that really affects them, and again they will have taste in their mouth about it. That's why sometimes when there is too much of that, you cannot find words to express what really is the feeling.

It is a beautiful thing to be able to cooperate; and in exactly the same proportion, it is a terrible thing if there is competition. We are living together for a common aim. The different activities don't overlap. They join together at certain places where one can leave and the other can take over.

But we are not com--competing with each other. (You) can compete in a sense that whenever you wish to work in the outside world, and you might say, you are number one ahead of anyone of the activities, of course it's your right to see what you can do. But when we already are on the ground, no one of the g--of the Chardavogne group will compete with any activity that is already established. I would like to make this very clear because it is a principle with me. It's exactly the same reason that I believe in the principle cooperation, that I have a principle that any kind of interference with that which takes on the negative form of competition is not tolerated as far as this Barn is concerned. I do not care who it is, I don't want it. And if such people, belonging more or less to the Barn, want to continue with their activity in that way in competing with us, they are not tolerated here, and I will tell them to clear out.

You see the emphasis that I place on the wish to cooperate cannot be counteracted by tolerating such other things which are negative. I wanted to mention that because these things have come up a little bit in the past. There is one again at the present time and again it has to be considered. And as far as I'm concerned, my decision is quite definite about it. Let's concentrate on what we can do, what we can do in cooperation with each other in understanding what the aims are, what kind of work we could work out together.

Here we have the Bakery. There will be a couple of days in the coming week and JoAnne will decide which days are the best for those people who have given an idea or who want to cooperate. I wished I could definitely say what day it will be, because if it is a certain day, you can then adjust your own eating habits in accordance with buying the bread that perhaps you can prefer or not prefer, and about which I would like to have your opinion. I still believe that we ought to make this Bakery a good bakery with the help of many of us, and that it is not just one person's affair because it will not work that way. We serve the community as a whole, therefore we have to have from the community, from

the group itself, reactions which can be used for the purpose of improving what we are doing.

If someone builds a house, he is interested in how it looks, and the remarks of others, and whatever opinion they may have will stimulate the builder. If we make beautiful products in the crafts, we have of course an interest not only of selling it, but to get from others in the group approbation, or at least a certain kind of respect, or maybe even encouragement. All such things dovetail. All activities will gradually shake hands with each other. It will be like a community of an entity totally, like tentacles will spread out, like an ink-fish.

You must understand that this kind of a picture is really one that belongs to the ideas of Gurdjieff. It is the joining together in an attempt of having a common aim that will save humanity. If it can be started in a small group, it can spread out. Learn to distinguish between that what has value and goes towards your essential being, and those different kind of attempts which are being made every once in a while which are only superficial, and will run out into dryness. There is a great deal of that kind of attempt going on now in the rest of the world. I don't know if you are familiar with such little movements - evangelistic to a certain extent. Don't pay too much attention to it because they have no value.

The same applies that when you talk to people in a group, don't spend your time unnecessarily trying to convin--vince someone when there is no blood in the turnip. Don't waste your time. Concentrate your time on that what is worthwhile, and as much as possible separate out that what is not worthwhile; and if you wish to become a man you will be able to separate it sufficiently so that that what you spend your time on is usefully spent, and that what is superfluous gradually will have to slough off. When we grow up, we grow up out of the clothes in which we have lived, and we put on a new kind of a garment.

I hope you have a good afternoon. Birthdays, weddings, all included. They

are light points, they are a point to stop, to come to oneself really, to start maybe in a new direction or over again on a new plateau, whichever way it is that you want to use such little reminders. One day and another, it brings us closer to our death ultimately. Don't ever forget it.

To Gurdjieff. (Toast). And to your birthday my darling. And yours (Michael).

END TAPE

Transcribed: Naomi Friedman
ROUGH: Naomi
proof: Linda Elkind
proof: Julie Harris
proof: Jessica
FINAL: Jessica Haim

2155 — NOTES FOR SI. (2142)

Marriage, Jean and Michael 1–3

4- Trip, cancellation of until perhaps Spring.
Mr. Nyland's health.

6- Ideas + concepts of Gurdjieff
Tree tape 19??
people who leave — not understanding ACTIVITIES.
not placing themselves properly.
not trusting
+ + + + + + +
principle of truth.
7 openness — cooperation with other people.
8 period of dependence on others — particularly those w/whom one has disagreement's to verify what is within, corresp-of principles to others. Period of time — then entitled to solitude.
Real struggle begins. Real thought, emotion
9 ('I') — belief in idea not as yet existing
endow w/ observation — recording of facts
benevolence
9–19?
is never what I think it is.
ENERGY, GOD. content of 'I' is not mine.
AIM 10 concept of God. 'I' as working hypothesis.
FACTS. by accumulating more facts — 'I' becomes more real.
11 filling of 'I' with spiritual energy comes from God if I beg for it in prayer.
ENERGY — spiritual. contact is through individual I's of different people striving to use this 'I' for becoming more perfect. Each 'I' has such possibility of contact.
12 aim - reached which is identical in principle
need for losing what is one's own — free from interference from phys. body.
difficult to lose oneself.
13 man becomes factor in helping Mother Nature grow out of identification w/man.
facing karma.

2051 -
Joanne + Roy

14 no need for body when there is complete acceptance
only justification for its existence. Then is conscience + consciousness

15 indelible facts - memory - timeless
reduction of one's life to a point

16 facts - axiom vs. working hypothesis - separated by a quantum of Objectivity.

17 Work in AM
level of being - manifestations indicate - criticisms

18 communion of 'I's . Seeing 'I' in someone else.
Soul-mates - communicating in the form belonging to that sphere.

19 Solidity - impressions

20

21 - LUNCH
cancel trip
21-26 ACTIVITIES. preparation for winter
Printing & weaving.

22 - cooperation
Artistic TASTE compared to children - cooperation with what you wish to do.
working together - producing heightened state.

23 -

24 competition ACTIVITIES.
not tolerated

25 Bakery - opinion of bread.
superficiality

X - ref ? TASTE.